

46 SOCIAL STRUCTURE

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596 water from the domestic pond or well and carry manure in reed baskets to the fields.

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[521] The sexes are generally segregated. The outer veranda serves as a club for the men, and they sit down on the benches there, drinking, chewing betel, and talking. The women rarely visit the veranda.¹ Similarly, men rarely join the women who are all presumably sitting in the kitchen, or in one of the inner rooms.

[247] Men and women dine separately, the women dining after the men.

• [574] When relatives visit a Coorg house, the men guests join the men hosts in the veranda, whereas the women guests join the women hosts in an inner part of the house. During the harvest
[533] festival and festival of the village-deities the men sing and dance while the women watch them from a distance. Usually the men
[791] play a more active part in the festivals than the women. There is an oracle in the festival of every village-deity, and the oracles are usually men. Women oracles are indeed rare, but where they function they are important.

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684 Women are expected to observe a stricter code of conduct than men. For instance, formerly, a Coorg woman who had committed adultery with a low-caste man was summarily thrown out of caste, whereas a lapse on the part of a man was not treated with equal seriousness. Again, there was some difference in the punishment meted out to a man and woman: a man was liable to be fined or excommunicated, whereas excommunication was the only punishment for a woman.

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562 Different ideals are held up for men and women. Strength, skill in fighting and hunting, and courage are admired in a man. A proverb states, 'men should die on the battlefield, and women should die in child-bed'. The killer of a tiger or panther and mother of ten children were both accorded the honour of a *mangala* ceremony. (See Chapter III.)

562 Formerly women seem to have enjoyed greater freedom than they do nowadays. Elderly informants remember that even as recently as fifty years ago women used to sing and beat cymbals in public on festive occasions. Coorg folksongs tell us of women who killed tigers and held assemblies of men to ridicule. In some folk-

[342] ¹ Frequently a Coorg house has a separate entrance which enables the women to move in and out of the house without being seen by the men who are gathered in the veranda.

62/ is a taboo on cooking being done in the mourning house till the
765 corpse is removed.

62/ On certain occasions the entire village co-operates, though the
796 lower castes co-operate at a different level from others. An example will make clear what we mean. Every caste in the village co-operates during the harvest festival of Coorgs. It is the harvest festival of Coorgs alone, and not, for instance, of the Mēdas or Poleyas. The Mēdas beat the tom-tom and Poleyas play on their pipes to the dancing of Coorgs. Every Coorg *okka* has to send all the adult men in it to the village dance and hunt. Poleyas and Mēdas act as beaters at this hunt while the other castes do the shooting. Later, there is a dinner for the entire village, called, appropriately enough, *ūronné*, i.e. 'village harmony', where the game killed in the hunt is cooked. Every male member of the village participates in this dinner, Coorgs and equivalent castes sitting together, while Mēdas and Poleyas form separate groups. The meat is cooked by Coorgs and equivalent castes, while every house brings its own supply of *puff*, or cooked rice-flour, which is eaten with the curry. The Brahmin does not participate in the village dinner as it is cooked by castes lower to him in the hierarchy. Besides, he is a vegetarian and teetotaller. It may be noted that the Brahmin is almost as frequently excluded from village activities as the Untouchable. The Brahmin does not hunt or dance, nor does he favour the propitiation of deities with animal sacrifice and liquor.

- [574] Every member of the village is required to observe certain rules during the harvest festival. He has to keep the door of his house open and the sacred domestic lamps lit. He must be hospitable to parties of singers and dancers and mix with other villagers. He must refrain from abusing and fighting even if there is provocation from the other party.

Though parties of Coorg singers did not visit the houses of Mēdas and Poleyas, even the latter were required to observe the rules. Every caste, including Mēdas and Poleyas, was present when inquiry into cases of breaches of rules took place.

- [585] A wedding in a Coorg house requires the co-operation of all the castes in the village, and the fee payable to them is fixed by custom. It is the same with the festival of the village-deity, though sometimes the Poleyas are almost entirely excluded from this festival. During the festival of Kētrappa at Bēngūr, the Poleyas may not be

XIV

533 A band is considered essential to every ritual occasion: at *mangalas*, calendar festivals, and festivals of village-deities a band plays most of the time.

[525] A close relative comes to a wedding accompanied by his own band. He must be received by the hosts with band, and again, when he departs, the hosts must accompany him a little distance with their band leading the way. When the relative finally takes leave of the hosts he pays the latter's band three *paṇas*, one for the men blowing the horns, another for the pipers, and the third for the drummers.

[764] Relatives coming to pay their last respects to the dead man are also required to be accompanied by their band. If they are not accompanied by their own band, they arrange to hire the services of the local band, at some distance from the mourning-house.

[765] A band plays before a mourning-house too, but the beat (*chāvu paré* = death-beat) employed on this occasion is distinctive, and it may not be employed on an auspicious occasion.

533 The presence of a band testifies to the social importance of the occasion or person. A wedding at which there was no band would
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[558] be inconceivable to a Coorg. Again, if at a wedding an important guest were not received with a band, he would regard it as an insult. Coorgs have an elaborate code of courtesy, and this has to be scrupulously observed.

● [574] The *okkas* of the bride and groom have each to give several dinners during the wedding. These dinners are of two kinds: one in which the chief guests are the members of the particular bridal party's own village, and another in which the important guests are from other villages.

621 The above distinction is important, as it throws light on the
525 social structure. A village forms a unity, and ideally speaking it is
574 not only the bride's (or groom's) *okka*, but her (or his) entire village which ought to act as hosts. Formerly they did not sit down to dinner with the guests from other villages, but waited on the latter along with the members of the host *okka*. They sat down to dinner later.

On the day before the wedding, every house in the village has to send one man and one woman to the bridal house to help in the wedding work. They have to do every kind of work which the

- 621 wedding involves, but their primary duties seem to be cooking the
 585 huge dinners and serving them to the guests, and looking after the
 ● 574 guests generally.

After the villagers have arrived the head of the bridal house requests them to take charge of the wedding for him and to exercise due economy in the discharge of their duties. In the evening there is a dinner for the villagers which is called *ūrū patti* (village dinner), and which seems to mark their assumption of responsibility. There is another village dinner on the day after the marriage at which the villagers return the 'ladle and spoon' to the bridal *okka*. The return of the 'ladle and spoon' marks the end of the villagers' duties at the wedding. The villagers apologize to the head of the bridal *okka* for any faults they might have committed in the discharge of their duties, and the head thanks them for the great help rendered by them.

- 621 The members of a village in which a death has occurred are
 765 required to help the bereaved *okka* in several ways during mourning
 574 and the latter *okka* give the villagers two dinners at the conclusion
 of ritual mourning to express their thanks. The services rendered,
 and the dinners given, are both obligatory, and they are among the
 many links which bind together the members of the village
 community.

- 621 Besides the above dinners the members of a village occasionally
 574 dine together and this is referred to as '*ūrormé*' or 'village harmony'.
 The solidarity of the village expresses itself at these dinners, even
 though all the castes in the village do not sit together at them. It
 has to be remembered in this connexion that the nuclear unit of
 the Coorg community, the *okka*, is normally a commensal unit.
 The sub-caste too occasionally dines together, and one of the
 punishments inflicted on the excommunicated man is that he may
 not be admitted to the caste dinners.

- 585 On the day after the wedding the bride goes to the groom's
 574 house where a few rites are performed which symbolize the ad-
 mission of the bride into the groom's *okka*. The marriage is con-
 summated that night, and the bride returns to her natal house
 after spending a few days in the groom's house. She is not allowed
 to be seen by members of her natal village until a dinner has been
 given to them.

Richter tells us that formerly the bride returning to her natal home was 'treated as unclean', 'shut up like a woman after child-

THE RITUAL COMPLEX OF MANGALA

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birth', and that she was kept in seclusion 'for a fortnight, or a month, or even two months, according to the wealth and respectability of the family'.¹ Elderly informants deny that she was regarded as unclean, but they do confirm the fact that she was not allowed to see the villagers before a dinner had been given to them. 585 574 ●

The bride becomes a member of the groom's *okka* at marriage. The consummation of the marriage in the groom's house on the second night also indicates to her that her future position is that of a mother who contributes children to her husband's *okka*. Marriage in a patrilocal and patrilineal kinship system affects a greater change in the bride's social personality than in the groom's. She is a new person, and this is recognized in her not being allowed to meet the members of her natal village before a dinner has been given them. When there has been a break in the continuity of a relationship, or when a relationship with a new person has to be begun, the best way to do it is with a dinner. Dinner, as we have noted earlier, is an act of solidarity, and the villagers forge their solidarity with the new person, the bride returning to her natal house from the groom's.

XV

All *mangalas* except marriage have either become defunct or so rarely performed that nowadays *mangala* is almost synonymous with marriage. The ritual performed at marriage may be divided into two parts, one part being *mangala*, and the other concerned with the jural aspect of marriage. Only the former part has been analysed in this chapter. By means of this analysis it is hoped to give content to the concept of ritual idiom and to understand the meanings of certain ritual acts which are very common among Coorgs. 585 554

Mūrta is the crucial part of *mangala*, and the subject of *mangala* is prepared for *mūrta* by a series of preparatory and purificatory ritual acts such as shaving, bath, and the donning of ritual robes and ornaments. The various occasions on which each one of these preparatory ritual acts is performed have been considered in order to discover their meanings. 554

Mūrta itself consists of a series of solidarity rites performed on the subject of it by each member of the concerned group. The

¹ *Manual of Coorg*, p. 139.

the post. After crows have consumed the offerings, the family friend kicks the post awry. On the next morning he cuts it down with an axe. The first-grade mourners pull down the stoves they had erected to cook their food. 764 784

In the above ritual is seen the destruction of articles used in mourning ritual, and the purpose of such destruction is to ensure their 'confinement' to mourning. Things associated with bad-sacredness and pollution themselves become bad-sacred and polluted. Consequently, they have to be destroyed.

'Inversion' and 'confinement' underlie more funeral rites than 'identity'. But it is important to note that 'identity' also exists. For instance, the corpse, which is ritually impure, is made to lie on a pure bench in the central hall. Besides, its head is made to touch the south-western pillar.

XI

Almost every Coorg adult chews betel leaves and areca-nut, and addicts chew all day. Lime paste is spread over the rough side of the leaf and the leaf is put into the mouth along with small bits of areca-nut. Frequently bits of *catechu* and tobacco are chewed along with betel leaves and areca-nut. 276 521

At night, after dinner, the men chew betel leaves in the veranda, and the women in one of the inner rooms. A man or woman looks forward to this part of the day: there is no more work to be done and everyone is at leisure. Talk flows freely.

The chewing of betel leaves is also intimately associated with married life. The husband and wife frequently chew betel together. The wife applies the paste, folds the leaf, and gives it to her husband. Until recently, among the upper castes in south India, unmarried boys and girls were told to keep away from betel leaves and areca-nut. Indulgence in betel leaves was a symbol of the married state.

Guests are offered betel leaves and areca-nut both to chew and to carry home. Failure to offer betel leaves to a guest would almost amount to an insult. 276 574

Betel leaves and areca-nut are indispensable on any ritual occasion. They must accompany every ritual gift or payment, whether it is made to another person or spirit or deity. 431 276

The chewing of betel leaves represents full participation in 276 765

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already and accompanied by the band of the bride's house. The 602
leader of the groom's party is asked to cut down a row of six plan- 585
tain stems, whereas other relatives are asked to cut down only a row
of three stems. The bride's party is treated similarly at the groom's
house later.

The fathers of the bride and groom do not meet at marriage. [574] ●
Within a year of the performance of the marriage the bride's natal
okka invite the groom's father to a feast and the groom's *okka*
invite the bride's father to a feast. This is known as 'knowing the
relatives' (*bendu ariva*).

The formality which surrounds the relations of the affinal groups 602
lessens with the years. The two groups concerned come together
more and more as the years advance and children are born of the
marriage. But the formality never totally disappears. Distance and
respect may be said to characterize affinal relations for ever. The
earlier occasions in which they come together are covered with
ritual—ritual respect is scrupulously shown, feasts are given, and
gifts are exchanged.

Respect should be shown to parents-in-law, and this is especially 606
required from a girl towards her mother-in-law. A girl does not
come very much into contact with her father-in-law, whereas she
spends the best part of the day with her mother-in-law, working
under the latter's supervision in or about the kitchen.

XIII

The parents of a girl have a right to recover the presents of cloth 768
and vessels which they gave their daughter at her marriage if the 428
girl dies without leaving behind any children in her conjugal *okka*. 421
But if children have been born of the marriage, the mother's
personal property goes to them.

The legal position is not, however, as clear as we have made it [693]
out to be owing to the fact that lawyers trained in Hindu law have
regarded the presents given to the bride by her natal *okka* as
stridhana (woman's wealth), according to which the movable prop-
erty presented to a bride by her relatives becomes her own
property absolutely. If such an interpretation is accepted, the 428
presents given by Coorg parents to their daughter at her wedding 178
will come to be governed by the same laws as those prevailing among
high-caste Hindus all over India. This seems to be another

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their minds with leadership and precedence. In their folksongs, not only a group of men, but also a herd of cattle and a bunch of flowers have their leaders. And there the usual epithet by which a headman is referred to is *mūpayanda*, which means 'having precedence'. The sense of precedence is ubiquitous: formerly, when caravans from every *nāḍ* went to Malabar every summer, the senior headman's pack-bullocks marched ahead of the pack-bullocks of the others.

Ideas about precedence are expressed on ritual occasions. For instance, most festivals of Coorgs include the sport of shooting at a target (*kuri*): a coconut and, on either side of it, a plantain spathe are tied to the high branch of a tree, and the competitors have to shoot at the coconut from a distance. The headman of the village has the right to shoot first at the target. Again, at the village dance held during the harvest festival, the village-headman, or an expert dancer selected by him, leads the dance. The temple-headman comes next after the village-headman.

At the *nāḍ* dance, which is held a day or two after the village dance, precedence is very important. The dancers of each village forming part of the *nāḍ* gather together at their headman's house, whence they proceed to the *nāḍ* green with band. When the senior *nāḍ*-headman arrives with his men everyone present has to stand up. A mat is spread for him, and others may sit down only after him. If *nāḍ*-headmen from other *nāḍ*s come to the dance, they sit to the left of the host *nāḍ*-headman, observing a strict order of seniority between them. Every dancer is provided with a pair of sticks. The host *nāḍ*-headman leads the dance, with the guest *nāḍ*-headmen occupying positions immediately next to him. The temple-headman comes after the guest *nāḍ*-headmen, and the various village-headmen who are gathered there take up positions after the temple-headman.

The guests are received with band when they arrive, and after the dancing and sports are over, they are given refreshments which nowadays consist of coffee, soft drinks, fruits, and betel leaves and areca-nut. Each guest *nāḍ*-headman pays a *paṇa* to the hosts before leaving. The hosts accompany each guest a little distance, the host's band proceeding ahead of the party. When all the guests have left, the villagers conduct their own *nāḍ*-headman in state to his house. They dine in his house, after which they disperse.

206 THE CULTS OF THE LARGER SOCIAL UNITS

796 During the harvest festival a party of villagers go from house to
 533 house, and at each house they visit they sing the 'house song',
 622 which gives an account of the ancestors of that house. After the
 [577] song is sung, the singers are treated to refreshments and given
 gifts of money.

The singers are required to visit the village-headman's house first. Similarly, the people who put on fancy dress during the harvest festival have to visit the village-headman's house first.

For a week before the beginning of the harvest festival all the adult males in the village gather together at the village-headman's house every evening before proceeding to the green to practise the dances and play some games. The guests are treated to a light
 [577] repast, after which the headman asks someone to take up a *duḍi* (small drum) and sing. The person who is asked to sing may not
 [681] refuse, and refusal is punishable by fine. Even the temple-headman is not exempt from this rule.

At the Kundat Bhadrakāli festival, the villagers frequently move about in processions during the last few days of the festival. At the head of these processions walks the *nāḍ*-headman's wife carrying
 [778] a dish-lamp. A dish-lamp has ritual value, and it is essential on every ritual occasion, and it is the privilege of the *nāḍ*-headman's wife to carry it at the festival of Kundat Bhadrakāli.

178 The political and economic forces set in motion in the last 120
 622 years have been responsible for certain structural inconsistencies
 596 coming to the surface during festivals. It was not always the headman's *okha* which benefited from the new economic and educational opportunities. The *okkas* which benefited from the latter could ignore with impunity the headman's position and authority. Frequently the headman accepted the changed situation, and this not only failed to solve the conflict for supremacy between him and the newly rich *okkas* but instead accentuated it. The latter, having secured wealth and official positions, tried to secure headmanship too. Disputes became frequent.

[556] The breakdown of the traditional economy meant that frequently the headman could not fulfil the duties of hospitality periodically required of him; and when the headman was unable to perform his duties, he found it difficult to insist on others
 178 performing their duties towards him. People began to gravitate to
 622 the new centres of power, the officials and rich men.

627 Formerly, people used to take their disputes to their headman

with both hands then a little is sprinkled on the seated person successively at the joints of knees, elbows and shoulders, and finally on the head. Then she takes a small brass vessel (called kurneli) with a long spout, which is filled with milk, puts the spout through the open front of the veil to the mouth of the person, who drinks a little. Then she puts some money contained in a small bag into the hand of the person, and nowadays at least sprinkles rice into his lap, though this is unnecessary. The groom or bride then bends forward and three times touches the feet of the mother, after each touch putting the joined hands to his or her forehead. During this salutation the mother puts both hands on the child's head in blessing and ends by joining her hands and bringing them to her forehead. The mother is followed by all female relatives in some approach to an order by seniority and by the female guests in turn, and each goes through the same ceremony, the only difference being that gifts are presented without being enclosed in a bag. Widows are not debarred from performing the ceremony. If the female is younger than the bride or groom, the salutation made by touching the feet is performed by the guest and not by the bride or groom. After the women have finished, the men do the same thing, the first being the father, or if he is dead, the eldest male member of the sib, followed by the other male members of the sib in some approach to order by seniority and by other relatives and the male guests. The bride or groom is then conducted from the nellaki or from outside the house to his or her own room, and all the relatives and guests proceed to feast, first the men, then the women, and finally the servants of the house (who belong to the Holeya [poleyē] caste).

After the feast the guests are dismissed with the usual salutations (generally an abbreviated form of the salutation described above). Somewhat more formality attends the departure of the male members of the sib to which the mother of the bride or groom respectively originally belonged. They are conducted with music to the small pasture near the house and are seated there on mats. They are given betel and such light refreshments as sweets. Then a Coorg sword (orlikati) is offered to the eldest member of this sib with an invitation to cut down three plantain stems that have been fixed in the earth. Since each stem is nearly a foot thick and cutting each across with one slanting blow is a matter of strength and knack, he usually hands the sword to some younger member of his party who cuts them. It is said to be mark of respect to offer the sword, and likewise a matter of honour to cut the stems cleanly. At present the whole affair is treated rather jestingly and it is said that foreign bodies are inserted into the stems to make the stroke a more difficult matter. The sword is a weighty and well-balanced weapon and those stems that I have seen after they were cut had been neatly and accurately severed with one blow.

585 After this ceremony of dismissal the guests generally nowadays return to the house for further conviviality.

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The bridegroom spends such part of the night as may be necessary in travelling to the bride's house so that he may arrive about four or five o'clock in the morning. All the time previously he has spent in his own room and has not removed any article of his dress (it is said to bring bad luck if he or the bride takes off a single article of clothing or ornament until the two of them are together in his room on the following night). The bride meanwhile has got what sleep she can in her room in her own house. The bridegroom is accompanied by his aruvē and a party of his sib-members, including females. His mother and father stay at home to await the arrival of him and the bride. One of the girls or women of the party carries a basketry box (po:lia) filled completely with an odd number of measures of rice, an odd number of coconuts, some plantains, jagger, betel-leaf and arecanut, and a kundī of milk such as was used at the ceremonies of the previous day. This she is supposed to carry all the distance, but the requirement is fulfilled if she carries it out of her house and then hands it to a servant or a male of the party, who again hands it to her when the bride's house is reached. She then hands it to a girl or woman of the bride's house who carries it inside. The pot of milk is used in the following joint-ceremony by the bridegroom's sib-members in feeding the bride. The other articles seem to have no part in the ceremony but are left at the bride's house. When the bride finally goes to her husband's house after her visit to her own home, she brings with her the box filled with eatables.

When the groom's party reaches the bride's house they are met by the bride's party and salutations are exchanged. They go to the pasture near the house and six plantain stems are cut through by the bridegroom or a member of his party in the same manner as three were cut at each house in the dismissal of the members of the bride's and groom's mother's sibs.¹ Then the

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¹ This cutting of plantain stems by the bridegroom's party has been conjectured to be a vestigial trace of marriage by capture. It seems highly doubtful however whether this can be the case. If only the bridegroom's party cut stems on arriving at the bride's house and the bride's on arriving at the bridegroom's house, we might consider that we had symbols of the bride's abduction and an attempt at rescue by her relatives. It will be noticed however that during the course of the wedding ceremonies there are altogether four occasions when plantain stems are cut. The bridegroom or some member of his party cuts six, some member of the bride's party cuts six, and the other two sibs most nearly interested, those of the groom's and bride's mothers, each cut three, the eldest male member being the person to whom the sword is offered. Considering that the Coorg marriage system was originally in all probability one of cross-cousin marriages, we may work out the complicated possibilities and it will be found that the present details as to who cuts the plantain stems and at which house they are cut, lend no support to a theory that Coorg marriage was originally one of capture. We may conjecture of course that

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Marriage Customs and Ceremonies

The marriage customs of the Coorgs are a curious medley of old and new rites, fashions and notions. Formerly, their marriage customs had a communal character. On an auspicious day, a family would call together the whole village, comprising all the families of the rice valleys occupying farm houses, for a feast. The youths would have their ears pierced by the village carpenters to wear ear-rings, and the maidens had rice strewn over their heads. This was called the marriage feast. The whole community feasted together and the younger people were at liberty to go in search of husbands and wives. This communal character has now changed. Young men express their desire to marry to their parents, grandparents, or the senior members of the family, who look out for suitable girls not in any way related to them. All consanguineous unions are prohibited. Among the prohibitions are:

- (i) The descendants of the father's side of the same family name.
- (ii) The descendants of the mother's sisters.
- (iii) Paternal or maternal uncles or aunts.

A friend of each of the contracting parties becomes the intermediary or Aruva and he is the master of the ceremonies. The father of the young man or his elder brother with the Aruva goes to the house of the young woman, where their advent is expected. On a favourable response, the whole house is well swept and cleaned, and a lamp is lit, when the Aruvas on both sides with prominent members of respectable families stand before it, facing each other, and shake hands in token of the inviolable contract having been concluded. Such betrothals are seldom broken. If the bridegroom dies before consummation of the marriage, the bride becomes a widow. She is then entitled to an inheritance and sustenance in the bridegroom's family, and may enter into conjugal relations with his brother or first cousins.

The Coorg weddings generally take place in April and May, when the rice fields are dry and there is little to do. The day for the wedding is fixed in consultation with the local astrologer, and invitations are sent by the Aruvas to the relations of the bride and bridegroom, to the married Coorgs of the same village, to friendly neighbours of other castes, or even to Muhammadans.

On the wedding day at about 9 a.m. the invited guests assemble in festive array at the houses of the bride and bridegroom, and while the women go to the inside of the house and give a helping hand to the mistress, the men are accommodated in the spacious verandah or in temporary sheds in the courtyard and served with pansupari to assist the flow of village

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- 585 gossip, which is now and then broken by the noisy band of musicians.
 574 Meanwhile, the bride and bridegroom are bathed, he is dressed in his new
 292 kuppasam (coat) with a long red cotton or silk sash round his waist and
 [301] his friends fasten into it the new pichathi, a present from his father,
 [405] together with a watch, and put jewelled gold rings on his fingers and a
 carefully tied turban in the approved Coorg fashion. A bright coloured
 handkerchief thrown over his shoulder completes his dress. The bride
 who is fully decked is left to the care of her friends.

- 585 In the bridegroom's house the wedding party proceed to the kaymada,
 [712] carrying a light which had been kindled at the sacred house lamp, and
 [354] ignite an earthen lamp there and invoke the blessings of the ancestors.
 On returning to the house the principal members of the family enter first
 into the inner hall, and the younger men follow and offer their customary
 salutations. At the auspicious hour, the bridegroom seeks the permission
 of the master of the house, and the elders to seat himself on the low three-
 legged stool kept in readiness and placed upon a carpet between two lighted
 lamps. These lamps trimmed with many wicks stand in metal dishes filled
 with rice by the side of which is a spouted brass vessel with milk. On the
 bridegroom being seated, the master of the house takes a handful of rice and
 585 strews it over his head and shoulders uttering the words, "Live well; and
 431 prosper well by God's favour", gives him a sip of milk, and drops a piece
 of money or other present in his lap, and passes on. Four men closely
 related to him do likewise. Then five of the nearest female relations
 [576] including the mistress of the house repeat the same formalities. Then the
 guests, male and female, do the same. Old people only touch the bride-
 groom's shoulder, those of equal age shake hands, while those below touch
 his feet as a mark of respect. As the presents accumulate, they are taken
 care of by a friend who sits near him and watches what and by whom they
 [589] are given. Widowers and widows do not take part in the proceedings
 [777] because they are unlucky.

- 585 The same ceremony is gone through in the bride's house at about the
 same time, but women have precedence over men. After this ceremony,
 the bridegroom rises and takes his meal with a group of twelve of the
 nearest relations (groomsmen) and the Aruva. The guests who are
 [574] invited are sumptuously fed in the leafy shed put up for the occasion.
 [533] Various kinds of liquor are served. During and after feasting, the music
 makes a discordant and deafening noise.

After feasting, the bridegroom's party go to the bride's house, which is generally some miles away. On such occasions a Coorg bridegroom, mounted on a pony, dismounts at the gate of the bride's residence which he approaches barefooted. When he has advanced

COORG

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seellings together, keeping a regular interval of six inches. Before the completion of the largest field, an open space of about ten feet wide is left throughout the whole length. This is the Coorg race-ground, offering good sport which greatly enlivens their monotonous work. From the men engaged in work, fifteen are selected for the race on 100 butties of land. Wearing a pair of short drawers they are eager for the run for which their strong legs qualify them. The signal is given and away they scramble, plunge, and stagger in deep mud, roars of laughter greeting the unfortunate persons who sink in. Having reached the opposite bank, they return in the same way struggling to the winning post. Four or five only win the race. The first-come is rewarded with a piece of cloth, the second with a bunch of plantains, the third with a jack-fruit, the fourth with a bunch of oranges, and the fifth with parched rice. When all the fields are planted, a feast is given by the landlord.

As a protection against the evil eye, some half-burnt bamboos about six feet long are erected in a line through the middle of the fields. It is now the farmer's business to regulate the water supply of each field, and to fill up the holes made by crabs in the embankments. The weeding is then attended to and failures replanted. At the end of October, when the ears of corn are fully out, small huts on high posts are erected, one for every hundred butties, for the watchman who guards the crop against wild animals and at times fires a gun to scare them away. In November and December the paddy ripens, and the feast of the first fruits or Huttari is celebrated, after which the paddy may be reaped. The water is drained off the fields. The paddy is then cut down with a sickle close to the ground and then spread out to dry. After six or eight days it is bound into sheaves, carried home, and stacked in a heap, the ears turned inside. In January or February, chiefly in moonlit nights, the sheaves are taken to the threshing floor, spread round a stone pillar in the middle, and trod out by bullocks and buffaloes, when the paddy is winnowed. The best quality is reserved for seed and the rest stored for consumption or sale.

Cardamom Cultivation

The cultivation of cardamoms was formerly second in importance to that of rice, and a fine cardamom jungle at an elevation of 3,000 to 5,000 feet was regarded as a great asset. Cardamom grows in evergreen jungle at an elevation of 3,000 to 5,000 feet, but it requires subdued light for its growth. This is obtained by the felling of trees which let in light. February or March is the time for this, and the shaking of the ground causes the young plants to shoot up in three months. The capsules appear in the third year, and ripen in September or October, when the crop is gathered. A good crop is gathered for seven years, when the felling of another big

COORG TRIBES AND CASTES

462 brunt of the labour on the farm. The men plough the fields, transplant, and reap the rice. The women carry the manure, pluck weeds and clean the paddy. The men do no menial work. They leave that to women and servants, and enjoy a dignified repose chewing betel and gossiping. Some are expert tailors. Others with gun on shoulder wander through the jungle in search of game.

574 The Coorgs are noted for their hospitality and they enjoy visits from friends and relations. Should a male guest arrive, the men of the house meet him at the *kayale* and exchange greetings. The method of doing so is by both sexes alike and is very charming. The salutant being always the younger, stoops down, and touches the feet of the other who rests his head on the person concerned and blesses him. Meanwhile, the cook has spread a mat or carpet on the verandah bench, where he rests after washing his feet. He is then served with a chew, and later on with a meal, after which is discussed the special business of his visit. On his return, he pays his parting salutation in the above manner to the old men and women of the house, and the young men accompany him for some distance and take leave of him in the same manner.

When a female guest arrives, the cook or any other woman of the household meets her with a vessel of water and after saluting takes the kerchief from the guest's head and conducts her into the inner hall where she is received by the women, who enter into a free and hearty flow of conversation without any formalities. On leaving the house, the guest's kerchief is returned to her and an old man of the house with one or two women accompany her some distance. These visits of women are never made without the knowledge of their husbands, and they are always accompanied by some old man or female servant.

Dress

291 The principal dress of a Coorg consists of a long coat of dark coloured cloth open in front and reaching below the knees. The sleeves end below the elbow and show the arms of a white shirt which is generally of the English pattern. This is folded across and confined at the waist by a red or blue sirdle wound several times round and round, and knotted at the left front. On the right front, the Coorg short knife is stuck to the sirdle having an ivory or silver handle, and fastened with silver chains. The large broad-bladed waist knife (*odtkathi*) is very rarely worn. Its place is at the back, where it is carried in a brass clasp with its point directed towards the left shoulder. Like the kukri of the Gurkhas, it was a formidable weapon in hand-to-hand fighting. It is now used as a test of skill and strength on festive occasions, as when a bridegroom is expected to cut through the trunk of a plantain tree at one stroke. Their head-dress is a red kerchief or the beauti-

224 C. Cariappah, the Subadar of the taluq, having shot a tiger.
 554 Under a screen, on a wedding chair, his face towards the
 588 carcass sat the hero of the day, clothed in Coorg warrior
 costume and covered with flower wreaths and gold ornaments.
 Behind him stood his armour-bearers, in front the sacred house
 lamp on a heap of rice, poured into a brass dish. First each
 [43] member of his house, men, women and children, then all his
 [514] friends, one by one, stepped up to the bridegroom; strewed
 a handful of rice from the brass dish over his head, gave him
 from a brass vessel a sip of milk to drink and in making obeis-
 sance, dropped a silver coin into his lap. This money is
 given with a view to defray the impending expenditure on a
 sumptuous dinner, given to the whole company. A Coorg
 dance round the tiger concludes the tamash and the night
 wears away with singing and feasting.

* 136 Government has now fixed a reward of Rupees five for
 [654] the destruction of a tiger and Rupees three for that of a cheeta;
 but the unmutilated skin with the claws has to be delivered
 to the Sirkar. The height of the tiger varies from 3 to 4
 and his length from 6 to 7 feet to which 3 feet may be added
 for the length of the tail. His weight is from 250 to 400 lbs.

[301] Sometimes one sees children with the ornament of 2 tiger's
 [789] claws, joined together by silver or gold and suspended round
 [825] the neck. This charm is supposed to keep off the evil eye.
 The age of a tiger is said to be ascertained by the number of
 lobes of his liver, one lobe being added every year!

The cheeta (*Can. kiruba*) or panther is more common
 than the tiger. It is a very destructive beast to smaller
 domestic animals. In his depredations he is a coward, chiefly
 attacking his prey by night and fleeing man, if unmolested.
 [554] Upon the destruction of a cheeta by a Coorg, the same festi-
 vities, as on the tiger hunt, take place, but there is less honour
 to the sportsman. The skin of the cheeta is spotted with

¹ [Errata: this should read "claws" See
 Corrigenda sheet, Cat. 116, P. 473--Analyst]

243 legs well qualify them. The sign is given and away they
 461 scramble and plunge and stagger in the deep mud and roars
 526 of laughter greet the unfortunate wight who tumbles into the
 mud. Having reached the opposite bank, they return the
 same way, and hard is their struggle close to the winning
 post. The first comer is rewarded with a piece of cloth, the
 second with a bunch of plantains, the third with a jack-fruit,
 the fourth with a basket of oranges and the fifth with parch-
 • [594] ed rice. When all the fields are planted, a feast for the peo-
 ple is given by the landlord.

243 As a protection against the evil eye, some half burnt
 989 bamboos about 6 feet high are erected in a line throughout
 the middle of the fields. It is now the farmer's business, to
 regulate the water supply of each field and to fill up holes
 made by crabs in the embankments. Also the weeding is
 attended to and any failures are replanted. At the end of

[343] October, when the ears of the grain are fully out, huts on
 high posts are erected, one for every 100 butties, for the
 watchman who guards the crop against wild beasts and occa-
 sionally fires off a gun. In November or December the paddy
 gets ripe and the feast of first fruits or "Huttari" is celebrated,
 after which the paddy may be reaped. The water is drained
 off the fields, the paddy cut down with sickles close to the
 ground and spread out to dry; after 5 or 6 days it is bound
 up into sheaves and carried home and stacked in a heap, the

[435] ears turned inside. In January or February, chiefly in moon-
 light nights, the sheaves are taken down to the threshing
 floor, spread round a stone pillar, fixed in the middle, and
 trodden out by bullocks and buffaloes, when the paddy is
 winnowed, the best quality reserved for seed and the rest
 stored up in the granary, already described, for home con-
 sumption and for sale, the price varying from 2 to 4 Ra. a
 [77] butty. A threshing machine, lately introduced by Lieut.
 Mackenzie, excited the astonishment and admiration of the

¹
Auwa at Almanda. The name of one was Timmaya, that of 592
the other Máchu. Máchu had a son Ayappa whose son was 562
Bollu, the father of Stephanna, the first Coorg Christian." 173

The culinary art of the Coorg women is not much appreciated by a European palate, which relishes less hot condiments and a more sparing use of oil and ghee. Meat, whether game, pork, mutton, fowl or fish is cut into small pieces irrespective of joints and made into a nourishing savoury curry, which, with a dish of boiled rice, seasoned with mango, lime, citron and Ambatti-pickle, makes to native taste an excellent meal. The Coorg women excel in preparing a great variety of pickle and chutney, also sweet preserves and sweetmeats. Their appams or nfradóshe are relished even by Europeans. The kitchens of the Coorgs, which are inside the house, are remarkable for the cleanliness of the cooking-vessels in use. [356]

The Coorgs generally take an early meal at 7 of rice-conjee 264
seasoned with pickle or curds. At 10 they partake of a more 262
substantial breakfast, consisting of boiled rice and curry. At 3 o'clock again conjee is taken as in the morning, and in the evening a hearty supper of boiled rice with vegetable or meat-curry and other condiments. Toddy of the Baing-mara 273
(Caryota urens), also a kind of beer made of fermented rice, 177
rice-brandy and arrack are the usual beverages, but lately the strongest European liquors have become only too familiar to the Coorgs at all hours of the day.

As is the custom with other Hindus, the Coorg women attend upon their lords and the male members of the house, before they sit down to their own separate meal. This selfish and unmanly custom greatly detracts from the charm of family life. The meals spread on brass plates, on low stools, are rather animal feeds than family gatherings round the social table. [562] [415] [352]

The Coorgs are very hospitable; no beggar goes away empty from their houses. A visit from Europeans is looked 574 •

^ [Errata: This should read "Daddi - Auwa" see corrigenda, Cat. II, 6, p. 473 -- Analyst]

- 574 upon as a great honour and on festive occasions they are frequently invited. Then great efforts are made to do honour to their guest, and in the more civilized houses a breakfast in almost English fashion is served on crockery and with knives and forks. But perhaps those receptions are more enjoyable where one comes unexpectedly and has to put up with little inconveniences which draw forth from the kind host all the greater concern for the comfort of his guest. At the unexpected arrival of a European visitor there is at once a great commotion amongst the fair Codagitis. Clean dresses are donned, ornaments put on and there is a running to and fro within the house. Soon the crackling of fire is heard and the aroma of roasted coffee indicates the coming treat. The coffee is brought in a spouted brass vessel or in a tumbler; it is highly sweetened, has also a bytaste of red pepper, as the coffee beans were broken in the mortar that serves for pounding spices, but you cannot resist to gratify the importunity of your kind host. To leave a Coorg house without having partaken of any offered refreshment, be it only a sip of milk or an orange, would be a grave offence against Coorg etiquette.

- 515 It has been said that "the Coorg women do not exercise the domestic virtue of cleanliness." Considering the nature of the work that falls to their share, it cannot be expected, that they should always appear in festive costume; but they bathe frequently and whenever they are seen in public the women are remarkable for their clean and tidy appearance.
- 858 Coorg children show much affection for their parents and relations, and the little ones of whom there is generally a goodly
- 574 number are great pets of the house. The visiting stranger is the object of their wonder, and if he succeeds to gain their confidence, he will be liked all the better by the whole family.
- 888 The bearing of the young in the presence of the old is decorous, the latter being greeted by every junior member of
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356 The house and yard are generally kept clean and orderly,
 574 and the announcement of an approaching honored visitor sets at once the broom into activity and you may arrive just in time to see the retreating Coorg damsel and have to swallow the raised dust. However, the object is attained, you perceive what attention has been paid to you.

312 A stone built deep well is usually in the compound or the
 (515) water is fetched from a hole sunk by the side of the paddy-fields, and near the well is the hut for hot bathing.

357 The low caste servants have their huts at some distance
 564 from the Coorg house; the meals given them they eat on
 361 plantain leaves apart from their masters.
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As already remarked the Coorg house is the domicile of all the male relatives with their wives and children belonging to one parental stock. The landed property, or Jamma-pdmi, is vested in the house and cannot be alienated from it, or divided amongst its members. The farm is cultivated by all the housepeople under the management of the master of the house, and the produce is divided amongst them after the Huttari feast. It often occurs, however, that an energetic member of the house or one in Government employment, acquires for himself some fields called Koppa, which are his own, and if sufficient for the support of his family, he may live there and establish a new house. Others own a small coffee plantation or cardamom-garden, and these individual enterprises seem to be the natural transition to an impending general social reform—the breaking up of the great houses, and the independent establishment of each married couple residing near their own paddy-fields, and eating the fruit of their own labour. The indolent will then have to work for their subsistence or sink into misery, the industrious and thrifty will prosper, and after a period of no little angry strife a happier life of personal freedom and domestic felicity will be the inheritance of future generations. The only danger to be apprehended is the tendency of the rich houses absorb-

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429 his patrimony, until he attains his majority, which ranges
428 from 16 to 20 years, according to the maturity of judgment
[884] shewn by the individual, when he puts his ward in possession
of it, and renders him an account of receipts and disbursements
during the period of his nonage.

428 If the deceased has left no children, the widow adopts a
597 child of her relations, if procurable, or otherwise of her tribe,
and he succeeds to the property on his attainment of the
proper age, provided he has been adopted formally and
according to the usage of the clan.

c. Wedding and married life.

582 The marriage-customs of the present day present a curious
[178] mixture of old and new rites, fashions and notions.

In ancient times, it would seem, the marriage festivities
had a peculiarly communal character. On some great day
a family would call together the whole grāma (village), that
is all the families of one of the rice-valleys, with farm-
[304] houses, to a feast. The youths would have their ears pierced
[335] by the carpenters for earrings, and the maidens had rice
strewn upon their heads. This was in those days called the
[574] marriage feast. The whole community feasted together, and
the young people were now at liberty to go in search of
husbands and wives.

304 In the low country the piercing of the ear is generally
[177] performed by the goldsmith, except in out-of-the-way places,
where a goldsmith is not to be found. In such a case another
branch of the trade-fraternity, smith or carpenter, may act for
[335] the brother-goldsmith. In Coorg the carpenter has the exclu-
sive privilege of piercing the ears for ornaments.

[582] The girls have their ears pierced in early childhood.
When they come of age, the ceremony of putting on their
heads some corns of rice is a token of their being free to
marry.

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[178] it, (the bridegroom's Aruva and father, or elder brother, on one side, the bride's representatives on the other) and shake hands together, in token of an inviolable contract having been concluded, in the presence of the Divinity or sacred light of the house. Such engagements are rarely, if ever, broken. After the above preliminaries the time for the wedding is agreed upon. The nuptials are often postponed half a year, sometimes for a twelve-month, but generally the Coorg weddings come off during the months of April and May, when the rice-valleys are dry, and there is little work to be done.

[178] When the time approaches, the astrologer's counsel is asked for the choice of a propitious day. The relatives of the bride and the bridegroom are invited to the respective houses ten days before the wedding. Under the superintendence of the Aruvas they engage in the necessary preparations. The members of the respective families themselves are not expected to join in these labours. On the last day before the marriage all the families of the villages of the bride and bridegroom are summoned. Each house must send at least one male and one female representative. Now the wedding-sheds are finished; pigs are slaughtered and dressed; rice and vegetables are prepared. The whole company thus working together, join also in a good dinner provided for their guests by the principal parties interested. The Aruva of each house acts throughout as master of the ceremonies.

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● 574 On the wedding day, at sun-rise, the two village communities, to which the bride and bridegroom belong, are in festive commotion. No house is permitted to absent itself from the general gathering. In the bridegroom's house the male guests, in the bride's house the female attendants, busy themselves with bathing, dressing and ornamenting the chief personage of the day, and in making every thing ready for a good Coorg-feast. The larger and fatter the pigs, the more abundant and strong the liquor, the greater will be the glory of

the day. Ancient ballads are recited, extempore singers extol the names of the principal persons among the assembled relatives. Now the Muhúrta (the propitious hour) has come. At the same time both bride and bridegroom are conducted to the wedding-seat in their respective houses. The guests put themselves in order. One after the other approaches the bridegroom or the bride, strews some grains of rice upon his or her head, lifts a brass-vessel filled with milk from the ground, and pours some drops into his or her mouth, puts a piece of money, not less than three annas into his or her hand, and passes on. When the Muhúrta is over, the bridegroom or the bride retires into another room, where they continue to sit, sometimes for hours, until the last of the guests has come, and offered his salutation and gifts. At the end of the Muhúrta the wedding company apply themselves to the dinner prepared for them. The joy of the feast is heightened by the songs of the Coorg-bards, who sing of the glories of the relatives of the house, of the families belonging to the village community, and repeat the Palmé's (ancient songs) which they have learned from their fathers. I cannot refrain from entering here the humorous wedding-song translated by Mr. A. Graeter from the Coorg original:—

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WEDDING SONG.

God Almighty, live and rule,
Rule as our Lord and God.
Rule as Sovereign, O King!
On the surface of the earth
Coorg is like a string of pearls,
Though one of the smallest kingdoms.
In this land they count 12 valleys,
And the Mâds are 85;
But in our Mâd for ever,
Like a flow'r of paradise,
Blooms the name of Apparandra.

In this Apparandra house
Lived a man of reputation,
Mandanna the mighty hero;
When he offered a petition
To the ruler of the country
For a goodly jumma land,
He received it as a present.
For his money he now bought
Holeyas to be his servants,
And they laboured on his farm.
Ballocks too, his fields to plough,

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[539]

Gave his bride a golden necklace
As a pledge, and eight days after
Was the wedding celebrated.

- [574] In the afternoon, the bridegroom is conducted by his party in procession to the house of the bride. There a new feast is provided for the strangers, abundance of rice, pork and spirits. Dinner over, the parties of the bride and bridegroom, each consisting of the representatives of their respective villages, stand in two rows opposite each other. A lamp is lit between them. The bride's party, the Aruva being spokesman, ask the bridegroom's party: "do you give to our daughter, house and yard, field and jungle, gold and silver?" This question is thrice put. When it is answered in the affirmative, the bridegroom's Aruva delivers three little pebbles into the hand of the bride, who binds them into the hem of her garment, in token of her right to the property of her future husband's home. The bride is then conducted into the kitchen and seated upon a stool. A light is kindled. The bridegroom is now brought in. He strews some grains of rice upon her head, gives her a little milk to drink, and makes her a present of some coin, half a rupee or a rupee. He is succeeded by his parents and relatives, who salute the bride in the same manner. After this welcome, given by the whole family to the new member, the bridegroom takes the hand of his bride, bids her rise, and leads her into the outer room of the house. Thus the daughter bids farewell to the house of her birth and renounces all her claims upon the family and property of her parents. Upon this the wedding party returns to the bridegroom's house. Again the guests are [624] feasted. Then the Aruva of the husband conducts bride and bridegroom into their own room, and dismisses the party.

After five, or seven, or nine, or eleven days the bride's relatives arrive at the house of the newly married couple, and carry the bride with them.

796 when
[535] they have arrived at the place of meeting, they sit down in groups with the children, and look at the dances performed by the men, who go through the evolutions of Coorg saltation, beating small rattans, of which they carry one in each hand, while they move to the time of a music, which proceeds from a group of Holeyas, stationed between the assembly of the Coorgs and that of their own people, who enjoy themselves, in the same fashion as their masters, at a little distance.

[536] Theatrical performances are added. Brahmans, Moplas, Voddas (tank diggers from Orissa), Gadikas (snake dancers), Jógis (represented by little boys), play through the village.

796 After dinner, on the ninth day, the Nádukólu begins.
526 This is an assembly of the whole district. Every thing is
[634] done as at the Urúkólu, only on a larger scale. At these
[535] assemblies, while the monotonous music plays and the large circle of dancers moves in the measured stick-dance, a couple of men from different grámas and armed with a small shield and a long rattan, step from opposite sides into the ring with a shout of defiance and keeping time with the music, they approach and evade each other, swinging their rattans and dealing blows, aimed at the legs and with their shield warding them off, but often the players get so excited, that their single stick sham combat ends in a mutual severe flogging, which has to be stopped by the spectators. At five the parties from the different villages separate and go home.

796 In the afternoon of the tenth day, the Dévarakólu (stick-
[535] dance in honor of Bhagavati) takes place in every village.
[594] The entertainment is the same as on the two preceding days. Dinners are held at different houses of appointment, and terminate on the 11th day with a large public dinner that is given, on some open plain in the forest when the musicians, bards, drummers, Holeyas and Médas unite their exertions to give eclat to the festivity.

796 piece given to him into a copper vessel, held by the Tantri.
 [782] With the setting sun the business of the day is concluded.

The morning of the eighth day is devoted to the delivery of votive presents, as on the preceding day. At ten o'clock
 [535] dances are performed by the young men, as on the seventh day. This continues till two o'clock, when all the good shots
 796 assemble for shooting at a mark. A cocoanut is hung up in
 526 some tree between two plantain-bunch-tops as a mark. He who hits the nut, is rewarded with a present of three annas and the honor of the name of a good marksman. Then one of the Takkaas, or the Coorg-dancer before Bhagavati, distributes a number of cocoanuts (of which there is an abundance, as every family must bring one or two) to the young men. One seizes a nut between his hands, others try to take it out of his grasp. In a few moments the whole ground is filled
 796 with parties struggling for cocoanuts. He who succeeds in forcing the nut out of the hands of the original possessor, carries it away as his prize. At three o'clock the idol-procession takes place again, after which all the men go with the idol to the river or the tank, to bathe the goddess and themselves.

Ninth day. From each house one person appears at the temple, bearing the yearly money-contribution, which is delivered to the Takkaas. The collection being made, the salaries of the temple-officers and servants of the temple are paid.
 [794] Then the Brahmans give a good, undefiled dinner of pure vegetable dishes, to their Coorg supporters, first, of course, eating themselves, and leaving the rest to their friends. This temple dinner is the last act in the Bhagavati festival.

527 d. The Keilmūrta festival.

[787] The Keilmūrta festival is a very different affair, altogether a Coorg business. Early in the month of Leo (July—August) the Takka of the grāma calls some respectable men to

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shewed us a dozen of highly finished single and double rifles, by Manton and Jover; fowling-pieces, pistols, &c., then an air gun, which he desired us to try. It was now seven p. m., and torchlight had succeeded the daylight in his courtyard; we took aim out of the window, at various things, and hit them, and I even knocked down a lime, a species of small lemon, off the top of a cocoanut, so uncommonly true did it carry. His son and several relations were next introduced to us, all fine looking boys; and the heir apparent, being about seven or eight years old, dressed in a General's uniform, with a sword by his side, put me in mind of some old French prints, in which the girls are dressed in hoops and farthingales, and the boys with bag wigs and small swords. Rain-fights, &c. were going on all this time in the yard, as it were to amuse the attendants; and two of the rams had four horns each. Then a lion made his appearance, led by a dozen men, with a strong rope. He appeared very tame, played with his leaders, and suffered me to go up to him and pat him on the back. Next came a large royal tiger and two panthers, the former having his claws pared, but very savage, trying every instant to break loose. We took leave at half past seven, quite pleased with the kind and affable treatment of this Prince, who, I am inclined to believe, is adored by his people.

*I must now describe our own habitation, built on a small island, surrounded by paddy ground, now dry, for the sole accommodation of Europeans. It is a large square, having a hall in the centre, a large covered-in verandah all round it, and four bed-rooms projecting at the angles of the verandah, all on an upper story, the lower rooms serving for the guard, attendants, store-rooms, etc. It stands on a square of seventy feet, the verandah having thirty-eight glass windows, with Venetian blinds outside. The bed-rooms have sixteen windows, and the hall eight glass doors; every part being neatly

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furnished, in the English style, with beds, tables, card-tables, writing boxes, chairs, chandeliers, settees, etc. etc. And there is an old butler of my early Vellore friend, Colonel Ridgway Mealay, and a dozen active servants, who very speedily produce an English breakfast or dinner, served up on handsome Queen's ware, with every kind of European liquor; and what is even still more extraordinary, the cook bakes good bread!

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*After all our exertions of this day, it may readily be supposed we slept soundly; and on the morning of the 23rd rose betimes an usual, a custom which I most strenuously recommend to all young men doomed to spend any time in the East, and went to visit the Rájah's stud and elephants; and amongst the latter found a young white one, about two years old, most perfectly formed, with flaxen hair, light eyes, and fair skin. Of these animals, as his country abounds in them, he has great abundance. After breakfast, we were astonished by a visit from the Mahá Swámi, in state. No longer disguised in an European dress, he appeared in his native robes, richly decorated with jewels; and *certainly*, in my eyes, he appeared a much handsomer man. He sat a few minutes, and then told us that he had received intelligence of a wild elephant, and would, if we pleased, accompany us to go and shoot him. To us, this was the most acceptable offer he could have made. We retired to prepare ourselves, and our shooting apparatus; and, on our return from our own rooms, found his Highness ready, with elephants and attendants. Away we set, the Rájah himself driving the one I rode, sitting across its neck, with a hook in the right hand and a knife in the other, to cut down any small branches of trees likely to incommode me in the excursion. 'Such a man,' thought I, 'at the head of his followers, must be invincible.' So perfectly different from the effeminate grandeur of most eastern

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sport did not commence till eleven A. M., the jungle being amazingly thick and game rather scarce. I fired and wounded an elk, which Meredith killed, and I killed a jungle buckrah, or wood-goat, with a single ball, while running like the wind; it was a very curious animal, with a body the same colour and size of a deer, having exceedingly short legs, and therefore its swiftness must proceed from the length and strength of its body; it had short branching antlers, and was so extraordinary an animal altogether, that I preserved the head and antlers.....It was the only animal of the kind, I ever saw in my life. A panther was started, but he escaped, from the density of the jungle. We got into our palanquins at sunset, and moving in great state, with every one of our three thousand beaters carrying a lighted fire-stick, arrived at our pavilion at half-past eight P. M., actually illuminating all the country through which we passed. Our total game killed this day was one wild hog, seven elks, and one jungle buckrah. It matters not to what distance we ramble, the Rájah's attention and kindness extend all over his dominions. We never sit down to a meal, but in pops a large basket of fruit, or some sweetmeats from his own table, and his people are the most orderly, obliging, willing creatures I have ever met in my life. And all this without the slightest hope of reward, which in general will go a great way with the natives of India; but these people reject, with apparent horror, every proffered present, even when alone. There is certainly something very uncommon, indeed unfathomable, in this.

*On the 24th of October we tried another spot, a little out of our way to Mercara, but had no sport, killing one elk only and returned home in the evening. I have observed, that every square league, or mile occasionally, is marked out into a kind of fortification; having a high bank, deep ditch, hedge, and barrier. This renders the country extremely strong in a military point of view, every man being a good marksman,

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